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are reported. This is explained by the fact that among those individuals who declared themselves to be Poles there were 14.7% Jews. There are 1.8% Protestants. Therefore, one may consider Catholic to be synonymous with Pole.

In Russian Poland the proportion is as follows: 78.8% Catholics; 4.7% Protestants; 14.05% Jews; and 6.57% Orthodox, or "old believers" of the Orthodox Church.

The Catholics here are concentrated on the /81/ left bank of the Vistula, where they are estimated at 70 to 80%. The guberniyas of Siedlec and of Lublin are the only ones in the kingdom where as few as 66 to 62% Catholics are to be found, if one believes the census of 1897. After the edict of religious tolerance of 17 April 1905 the proportions changed noticeably (see above in S 5), but we have no strictly precise data.

With respect to the Poles of Russia, here are the latest statistical results:

Orthodox and "old believers"	0.63%
Roman Catholics	98.26%
Protestants	0.51%
Jews	0.59%
Mohammedans	0.01%

Polish is, therefore, synonymous with Catholic. But it must be noted that among the Catholics there has recently developed a sect called Mariavites to which in 1906, 59,000 persons belonged. It is in the Russian section that the Polish population provides the largest contingent in the cities and large towns, 22.1%. Among these are found 1.9% nobles and officials, 0.8% clergy, 0.14% of honorary burgeois and of merchants, 23.5% bourgeois, 72.98% farmers. Among the Poles of Austria there are 65.6% laborers, 14.8% factory workers, 11.2% tradesmen, and 8.4% officials.

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From the point of view of public education the Poles still have far to go, not only in Russia and in Prussia, where the government has placed numerous obstacles in the way of the development of the schools, but also where they have for a long time enjoyed complete liberty, namely in Galicia. In this province statistics still report 40.8% illiterate. Furthermore it must be recognized that the Poles in Russia (notably the

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Polish women), despite all of the ill will of the government, are better educated than the Russians. Among the Russians there have been found 29.50% of the men and 9.34% of the women who are literate. Among the Poles the proportions are 34.78% and 29.40%.

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S 14. Differentiation.---We find also among the Poles rather considerable internal differences; but these are not reasons for dividing the nation into various nationalities. Moreover, the question has not been studied sufficiently, and not enough attention has been paid to it to enable one to distinguish from a scientific point of view the various Polish groups. Much material has been gathered together, especially, from the point of view of folklore, by Oscar Kolberg, more recently by Jan Karlowicz and others, in the review Wisla (The Vistula), and from an anthropological viewpoint by J. Majer, K. Kopernicki, I. Talko-Hrynczewicz, W. Olechnowicz, L. Rutkowski, A. Zakrzewski. The field of linguistics has been studied in recent times /83/ by St. Dobrzycki, J. Karlowicz and K. Nitsch, but up until the present these researches have not been gathered together and digested in a single study. The customary division into large and small groups is above all based upon historic tradition; a more scientific division will be a task for the future. The Polish nation is generally divided into the following groups:

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1. The Great-Polish group occupies Silesia, Poznan, and Prussia;
2. The Mazovian group lives to the east of the preceding one in the basins of the Vistula, of the Narew, and of the Bug;
3. The Little-Polish group is settled to the south on the upper Vistula, as far as the Carpathians and the San;
4. A fourth group is formed by the Kashub on the shore of the Baltic.

The Great-Polish group was the first to serve as a rallying point for the ancient tribes, evidently under the pressure of the German race, and its language has become dominant; it is the one which constitutes the local idiom.

On the contrary, Mazovia and Little-Poland, regions which were forested and less accessible, have retained more originality and local character.

Taking into account the names by which the people distinguish the tribes and the regions, the Polish ethnographers--Karlowicz, for example--distinguished particularly the following tribes:

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They have settled by preference in the Rhodope (Grk., Rodope), where they constitute a rather large group between Plovdiv and Salonica. They are met with here and there to the north of the Balkans in the region of Lovech, Pleven (Plevna), especially between the Vid and Panega Rivers, to the south of Pleven. In the Kingdom of Bulgaria their number has greatly diminished; for, as a result of their Turkish sympathies, they have since 1878 been in perpetual conflict with the other Bulgars. The latest statistics numbered 20,644 of them in Bulgaria, of whom 17,055 were in the district of Plovdiv (Philippopolis) and 2,837 in that of Pleven.

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From the viewpoint of education, the Bulgars are not very much advanced, which is explained by the difficult conditions in which they have lived, deprived of all the advantages of civilization. They are now making an effort to make up for lost time. According to the latest statistics the number of literate persons in the principality was an average of 28.4%. The districts may be placed in the following order:

Ruse 38.5%; Shumla 35.9%; Varna 34%; Trnovo /205/ 34%; Plovdiv (Philippopolis) 29.6%; Burgas 29.4%; Sofia 28.8%; Stara Zagora 28.3%; Pleven 23.1%; Kustendil 20.1%; Vidin 19.8%; Vratsa 19%. The highest degree of education is found naturally in the regions of the great cities: 60% at Sofia, Ruse, and Varna; 49% at Plovdiv; 47% at Kotel and at Shumla; 37% at Kazanluk. The least literate areas are those of Radomir (20%), Tsaribrod (now Dimitrovgrad) (19%), Kyzilagatch (19%), Berkovitsa (16%), Kula (14%), Belogradchik (13%), Ferdinandovo (13%).

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S 38. Internal Differentation.--The Bulgars are divided into three groups from the point of view of language.

1). That of the western dialect: it is bounded on the east by a line which starts from the confluence of the Vid and the Danube and runs towards Salonica across the regions of Nikopol, Pleven, Lovech, Teteven, Pirdop, Novo Selo, Panagyurishte, Ikhtiman, Chepino, Rezlog, Nevrokop, Melnik, Petrich, Demir Hissar (now Siderokastron), Seres, and Salonica.

2). The eastern group is divided into two branches:

A. That of the northeast where the people bear the general name of Zagortsi (Mountaineers), or Khertsoi*, or Poliantsi*.

B. That of the southeast, or branch of the Rhodope, whose

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While some ingenious theories to the contrary have been expounded, the fact remains that Byzantine relations with Bulgaria were constantly hostile from Vladimir's conversion to his death in 1015. Basil II would thus hardly have attached to an enemy state the young church founded by his brother-in-law. There is therefore no motive for believing that the Russian church at its foundation was other than an eparchy of the Byzantine patriarchate, even if we admit the contention that there was no metropolitanate in Russia during Vladimir's lifetime. In the transmission of Slavic liturgical and theological texts at this period the mediation of Constantinople was inevitable, and the priests at Vladimir's disposal must have likewise been chiefly Greeks, some of whom possessed a smattering of Bulgarian from work in Bulgaria itself or, like the proto-apostles Constantine and Methodius, from their contacts in the northern and western marches of the Byzantine Empire.

That Vladimir assimilated certain intellectual interests along with the faith is indicated by his insistence upon some degree of education among the children of his followers. The *Primary Chronicle* reports:

> *He took the children of the best families and sent them for instruction in book learning. The mothers of these children wept bitterly over them, for they were not yet strong in faith, but mourned as for the dead.*

It is not clear whether Vladimir intended that these youths should be trained as priests or as civil servants, but from the facts that within the next fifty years educated Russian priests come to the fore and that extensive reference is made in the sources to the culture of Vladimir's son and successor Yaroslav the Wise, it is fair to suppose that Vladimir had his eye on both professions. In Constantinople at the close of the tenth century interest in higher education was restricted by the general attention to military problems and conquest, so that book learning was primarily a matter of personal and private

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study. It is therefore unlikely that Vladimir had before him any models calculated to inspire the establishment of schools in the modern or even the medieval sense of the word, but rather that he employed the priests sent from Byzantium as private teachers for the younger members of prominent families connected with his court.

At any rate, extant literary monuments dating from the last half of the eleventh century give evidence of an expanding nucleus of culture in Kiev itself which is the direct result of Vladimir's concern for education. It was hardly to be expected that a tremendous outburst of literary energy would ensue as soon as the seeds of learning were sown among a younger generation sprung from illiterate Varangian and Slavic sires, but the readiness with which Byzantine hagiographical and annalistic models were assimilated and imitated even before 1100 indicates an extensive interest in reading among circles brought up in a tradition of culture to the founding of which Vladimir contributed. That the basis of this culture was mere literacy—the ability to read the Psalms, the Gospels, and such Byzantine religious or historical compilations as had been translated into old Bulgarian in the days of Boris and Simeon—by no means lessens the importance of Vladimir's zeal for intellectual progress.

To Vladimir also belongs the credit for initiating the construction program which within the next century transformed Kiev into one of the most impressive medieval cities. The crowning structural exploit of Vladimir's reign was thus a stone church of the Virgin, begun in 989, for the erection and decoration of which he imported artisans from Greece. It was completed and consecrated in 996. At its dedication Vladimir endowed it with a tithe of his property and income, from which donation is derived its customary name, The Church of the Tithe, or *Desiatinnaia*. Originally a basilica, it was reconstructed with five cupolas after a fire in 1017, and collapsed under the weight of a crowd of refugees when the Tartars took

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212 acterize them as well-read and good linguists for their day and
171 time. But during the Tartar hegemony such items are totally lacking. Not only the princes but even the higher clergy were frequently illiterate. Dmitri Donskoi could hardly read, and Basil II, Ivan the Terrible's great-grandfather, could neither read nor write. At the Council of Florence in 1439, Pope Eugene IV was told that the contemporary Russian bishops had little learning, and a feeble light of culture was kept burning in the Russian Church of this period solely by the appointment of Greek metropolitan bishops in Moscow. Only at the end of the fifteenth century do we encounter new interest in the foundation of schools for training the clergy, and considerable pressure in this direction was exercised by the Greek and South Slavic scholars who emigrated to Russia to escape the yoke of the Turks.

793 The advancement of clerical scholarship during the reign of
177 Ivan III (1462-1505) was accompanied by a characteristic effort
175* to acquire foreign techniques. Here, of course, we have an early example of what was to repeat itself so often in later days whenever the advancement of Russia required new mechanical skills. Under Ivan III Italian specialists were particularly active. The Bolognese architect Rudolfo Fioravanti not only built the Cathedral of the Assumption in the Kremlin, but also cast cannon, while Alevisio Novi, of Milan, designed and built the adjacent Cathedral of Saint Michael, in which were buried all subsequent Muscovite tsars to the time of Peter the Great. Miners, silversmiths, masons, and even an organist were imported from Hungary. Ivan the Terrible settled on the outskirts of Moscow in the so-called German suburb all German metalworkers who had been captured in his Livonian wars, and in 1567 obtained from England a doctor, an apothecary,
793 and various goldsmiths. The Tsar was interested not only in
175* material progress but also in raising the intellectual level of priests and officials, for it had been noted in the Church Council of 1551 that the opportunities for education were as yet slight. Besides, as the principality of Moscow developed into a

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175* 566 selves in the cities, there was as yet no prospect for the formation of a growing and self-conscious middle class whose aspirations might have sown the seeds of progress. As a result, during the seventeenth and eighteenth centuries all intellectual advance was confined to the aristocratic and ruling minority.

175* 177 In the seventeenth century, however, the door was again opened to Western influence by the need for self-defense. Foreign mercenaries entered the Russian army, which now became a professional force. New mines and arsenals were opened. The foreign colony founded at Moscow by Ivan the Terrible (the German suburb), though scattered during the upheaval of 1598-1612, was soon repopulated with merchants, technicians, and artisans, and their advanced notions of material comfort influenced those Russians who came into contact with them. Artamon Matveyev, the able foreign minister of Michael's son, the Tsar Alexis (in turn Peter the Great's father), married a Scotch lady, and was one of the first Russian nobles to set up his household on a Western scale. Through him notions of contemporary culture penetrated even to the court. [562] Natalia Narishkina, Peter the Great's mother, was Matveyev's ward, and though Scotch on her mother's side, was probably the first Muscovite lady of her day to receive even a moderate education and to emancipate herself from the seclusion in which noblewomen had vegetated since the Tartar conquest.

177 ●891 797 While material progress was largely implemented by the German technicians resident in Moscow, new theological and literary ideas penetrated the empire by another route. It may be recalled that Kiev and the Dnieper valley were conquered by the Lithuanians in 1363. Then by the fusion of Poland and Lithuania at the end of the fourteenth century, the whole Ukraine became exposed to Polish colonization and cultural influence. By the sixteenth century, Polish intellectual life was entirely under the control of the Jesuits, who developed an intense but largely unsuccessful proselytizing activity among the Orthodox Ukrainians. As a counterpoise against Jesuit influence, the Orthodox clergy of the Kiev area opened schools

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which taught the late renaissance disciplines on which the Poles themselves were fed. This process culminated in the establishment of a college at Kiev which was founded in 1622 by Peter Mogila, the great Orthodox Bishop of Kiev. An alumnus of this school, Simeon Polotski, who was already known to Tsar Alexis as a scholar and poet, migrated to Moscow in 1663, where he founded a small monastery school, and in 1667 became tutor to the Tsar's eldest son. Simeon was the first influential exponent at Moscow of renaissance scholarship on a Latin basis, and from 1667, when the Ukraine was ceded by Poland to Moscow, the impact of Western influences through Kievan channels was immediately intensified. That this infusion of a new spirit did not take place without violent opposition goes without saying, but destiny was on the side of the progressives, even though progress was appallingly slow.

It is apparent, however, that increasingly broader breaches had been splitting the Chinese Wall of Muscovite self-sufficiency ever since the time of Ivan III. But Peter the Great set out to demolish it with one charge. For a prince of Moscow, his upbringing was exceptional. His education had been fragmentary, but his free contacts with foreign technicians while he lived in the country near Moscow during the regency of his sister Sophia embued him with a profound taste for military and naval science and mechanics. Essentially practical and rationalistic, he departed from Muscovite tradition in caring nothing for the church as a vessel of dogma and used it only insofar as it was adaptable to his purposes. His boundless energy strained toward goals far beyond the comprehension of any but an infinitesimal minority of his subjects, the rest of whom he undertook to reform and modernize by brute force. But he knew Russia could not become a major European power without the knowledge by which to use the fruits of modern technique. This knowledge he literally drove into the Russians at the point of the bayonet. Since his eye was permanently fixed on material progress, he cared little for abstract learning. His idea of literature was propaganda, and the for-

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entrances in the old imperial days. Linguistic minorities which never even had alphabets, let alone schools, now have both. Their cultural representatives are hailed as contributors to the intellectual life of the nation, which has a chance of not remaining purely Slavic or European, but may instead draw new life and inspiration from the resident Asiatic and other alien stocks. The intermediate and elementary school system has been extended into the most remote districts, and in non-Slavic areas the native tongue has an equal chance with the official Russian.

The pressure of doctrine which long lay heavy on literature and art, however, has been intensified in recent years. The trend of the times is naturally in favor of a somewhat romantic and dogmatic picture of reality, since it would not be in the interest of the prevailing system to admit that its present imperfections are permanent departures from the ideal which has been set up. Present-day Soviet culture is intensely patriotic, not to say nationalistic. But of the great legacy of the nineteenth century surprisingly little has been lost. The classics are the models for present-day writers. But upon the accomplishment of the past have been grafted the materialistic aims of a new society which aims at a degree of organization and technical achievement which even the great progressives of the sixties would not have deemed possible. For though the autocracy of the Soviet State echoes more than once the spirit of the Muscovite Middle Ages and sometimes applies the methods of the Tartars for its self-preservation, the fact still remains that this autocracy is inwardly devoted to a program of national service, the execution of which we may only hope will not be too seriously hampered or interrupted by international factors and power politics which divert national energy and resources from domestic growth and construction to baser military ends.

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and industry by German immigrants to Bohemia and Poland require no demonstration. By virtue of its close political association with western Europe, Bohemia was speedily drawn into European intellectual life, and as early as the thirteenth century Bohemian authors were reproducing in their own language the forms and content of German medieval literature. International culture was still more widely disseminated after the foundation of the University of Prague in 1348, and the Hussite movement produced a wave of intellectual activity which lasted until the Thirty Years' War in the seventeenth century.

Poland, because of its comparative remoteness and political instability, was not subject to the same cultural stimuli, and the services rendered by the German settlers in Polish territory were exclusively practical and materialistic. The influence of the Polish crown was never strong enough, nor were its holders cultured enough, to exert a civilizing influence comparable to that which radiated from Prague. Only in the sixteenth century do we meet with a striking development of Polish literature, and here the productive influences were more those of the Renaissance than specifically German, especially since local education was dominated by the Jesuits and strictly limited to the classical curriculum. While German economic influence was strong in both the great western Slavic states, it was Bohemia which profited the most from the absorption of German culture, and it was not until the seventeenth century that political events halted the intellectual advance so auspiciously begun.

Yet it was in Bohemia that the first seeds of a new Slavic racial consciousness sprouted early in the nineteenth century. The age of enlightenment had emphasized the ideals of humanity, tolerance, and culture, and these ideals were spread throughout the Austro-Hungarian monarchy by the reforms of Joseph II. As a matter of fact, the principle of nationality was first formulated by a German, for it was Goethe's great friend and mentor Johann Gottfried Herder, who declared that "the

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in the Russian section, and at a slower rate under the German regime. After 1867, the Poles under Austrian sovereignty enjoyed the greatest relative degree of freedom. The local administration passed entirely into Polish hands, the universities of Cracow and Lemberg were Polonized, and Polish was admitted as the official language everywhere except in the military and the postal services. In the Prussian area, the German administration adopted a liberal policy until 1830, when German became the official language, though the local church and the school system remained Polish.

Before 1848, however, pan-Slavic ideals filtered in from Bohemia, and that year saw open revolt in the Posen area. As the middle class grew in numbers, the influence of the nobility waned, and improved educational facilities favored the dissemination of Polish culture and national ideals among the masses. As industry grew in western Germany, there was also a considerable emigration of German residents from the Polish province. German authorities estimate that this movement shifted some three million Germans out of this area during the last half of the nineteenth century. Their places in the cities, which had hitherto been predominantly German, were taken by Polish workers who came in from the country, with the result that the proportion of German population in the Polish cities under German rule declined. At the same time, the general prosperity of Germany benefited the Polish district, the wealth and productivity of which were greatly enhanced during the nineteenth century, and educational opportunities naturally far surpassed those available in either Russian Poland or Galicia.

This survey of relations between German and Slav from the earliest times to the last century demonstrates with reasonable clarity that once the barbarities of the medieval German expansion period were over, every advance in civilization which the Germans experienced was passed on to such of the Western Slavs as were ripe to receive it. Though the Bohemians lost their political independence in the sixteenth century, they had already acquired such a high degree of culture that they were

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stantinople, in agreement with the Muscovite hierarchy. The thousandth anniversary of the death of the anchorite, Saint John of Rila, restorer of Bulgarian monastic life, was the occasion, in May, 1946, of impressive solemnities which were attended by the Patriarch Alexis. It was the second time in ten centuries that the head of the Russian Church had visited the monastery. He officiated in person. The head of the Communist Party, George Dmitrov, took the opportunity of reminding the Bulgarian clergy that they should no longer look back towards the fallen régime:—

'Today we can ask that our Church shall remain faithful to her millenial traditions and become, in fact, a Republican Church, by ceasing to render homage to the dynasty and the monarchs who have betrayed the Bulgarian nation. Let our Fathers in the Holy Synod and all honest servants of the Church understand that today we are living in new times, that they must on no account thwart the aspirations of the people, and that they may take example from the chiefs of the Russian Orthodox Church'.

We can fully understand this warning only if we visualise the state of latent tension existing in the relations between the Church and the Bulgarian State since the liberation. It had shown itself, since the month of January, 1946, in a protest from the Exarch, Mgr. Stephan, against the prohibition of religious instruction in the schools. Since the new Constitution provided for the separation of the Churches and the State, the Bulgarian Holy Synod announced in December, 1946, that, while remaining hostile to this separation, it would nevertheless accept it if the Charter surrounded the exercise of the Church's spiritual mission with juridical guarantees. Moreover, it demanded that lay instruction should be neither anti-religious nor anti-Christian, but strictly neutral.

At the same time, in order to create conditions facilitating adaptation to the new state of affairs, it announced a programme of reforms destined to 'democratise' the internal régime of the Church and to bring its principles more in line with those of popular power.

So that, in Bulgaria, the separation did not appear as persecution; it was manifested rather by a strengthening of the autocephalous character of the Church, too closely bound up